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BOOK NOTICES.

THE UNIVERSE. By John Paterson, A. M.

This little pamphlet of twelve pages attempts a deduction of time, space, motion, heat, light, etc., on a purely mathematical basis. Its author exhibits subtle ingenuity, as well as grasp of ideas.

A. E. K.

HEAVEN AND ITS WONDERS, AND HELL. FROM THINGS HEARD AND SEEN. By Emanuel Swedenborg. Philadelphia: J. B. Lippincott & Co. 1877.

We can conscientiously recommend this new edition of the great Swedish seer's famous work as an excellent translation into English from the Latin original, neatly printed and bound, and rendered of more value than other editions by its carefully prepared indexes and foot-notes.

A. E. K.

UEBER DIE AUFGABE DER PHILOSOPHIE IN DER GEGENWART. By W. Wundt. Leipzig: Wilhelm Engelmann.

This is an inaugural dissertation, delivered by Dr. Wundt, at Zuerich, in 1874, on the task of philosophy at the present time, which he formulates as the aspiration after a unitarian, connected comprehension of the universe, which shall satisfy all the needs of the special sciences, as developed up to the present day.

A. E. K.

MUNICIPAL LAW, AND ITS RELATIONS TO THE CONSTITUTION OF MAN. By R. S. Guernsey, of the New York Bar. New York: McDivitt, Campbell & Co.

This lecture is altogether too short for the subject of which it purposed to treat. But the manner in which the author handles his subject makes us look forward with hopes of a more satisfactory treatment to a future work, of which he holds out promise.

A. E. K.

LIFE AND MIND; THEIR UNITY AND MATERIALITY. By Robert Lewins, M. D. Lewes: Geo. P. Bacon. 1873.

When a writer begins by telling his readers that "the non-existence of a vital or spiritual principle as an entity apart from the inherent energy of the material organism" is "one single, well-established physiological canon," it surely is useless for the reader to look for further proof of this well-established canon. We, therefore, gently close the *brochure*, and put it modestly aside.

A. E. K.

AN ESSAY ON SCIENCE AND THEOLOGY. By J. M. Kerr. Dayton, Ohio: United Brethren Publishing House.

One of the many attempts to establish a reconciliation between the Bible and physical science, which satisfy neither the believer in the direct inspiration of the Book of Books nor the student of physics. The task is as unprofitable as it is useless. It would afford quite as much instruction to prove that the Bible did not conflict with the modern theory of national finances, or with the science of European cookery.

A. E. K.

THE RELATION OF PHILOSOPHY TO SCIENCE. An inaugural Lecture delivered in the Convention Hall of Queen's University, Kingston, Canada, by John Watson, M. A., Professor of Logic, Metaphysics, and Ethics.

In this lecture Professor Watson shows that the relation of the science of Philosophy to the other special sciences is not one of opposition; as, indeed, it cannot be, since the special sciences, unless improperly treated, never enter the domain of philosophy. The lecture gives signal evidence of scholarship, as well as of original thought.

A. E. K.

NEUES FUNDAMENTAL ORGANON DER PHILOSOPHIE UND DIE THATSARCHLICHE EINHEIT VON FREIHEIT UND NOTHWENDIGKEIT. Von Dr. W. Braubart. Neuwied und Leipzig: J. H. Heuser.

This is a rather ambitious title, and we question whether the work has effected so revolutionary a change in philosophical thought as its author seems to have anticipated. The pamphlet opens with a "psychological ground scheme," which fits the division of contents of the five styles of literature—*e. g.*, 1. The Sensory—description and narration; 2. The Understanding—didactic (style); 3. The Reason—incitement and direction.

SOUTHERN LAW REVIEW FOR JUNE-JULY, 1877. Published Bi-Monthly, by G. I. Jones & Co. St. Louis, Mo.

We would call particular attention to Judge J. G. Woerner's article in this number on the Jurisdiction of Probate Courts. Mr. Woerner, one of the best judges that has ever been elected to the Probate Court of St. Louis, is, moreover, a philosophical student of great industry, and is admirably fitted to speak of what he justly says is about to become generally recognized in this country as "an independent branch of the law, destined to achieve for itself a sphere of jurisdiction entirely *sui generis*, and based upon, and determined by, its own inherent principles."

A. E. K.

THE NATURAL THEOLOGY OF THE DOCTRINE OF FORCES. By Professor Benj. N. Martin, D. D., L. H. D. University of the City of New York.

There is one central truth in this lecture, delivered before the University Convocation, held at Albany, N. Y., August 1st, 2d, and 3d, 1871, to which the professor gives condensed expression, at the conclusion of his address, in these words: "All true science, therefore, involves both the knowledge of nature and the knowledge of man; it includes the study of mind as well as of matter." In other words, every student of a physical science must necessarily, to become a master of his special science, become also a student of the science of speculative philosophy.

A. E. K.

VIEWS OF NATURE AND OF THE ELEMENTS. FORCES AND PHENOMENA OF NATURE AND OF MIND. By Ezra C. Seaman. New York: Scribner & Co.

The aim of this *brochure* is thus stated by the author: "I have endeavored to combat as unsound the solar emission theory, as well as the vibratory ether theory of heat and light, the chemical theory of combustion, the chemico-mechanical theory of life and organization, and the material, or chemico-mechanical, theory of mind, and have presented, as worthy of consideration, the old material theory of caloric, the attraction theory of light, and of the action of caloric, the terrestrial theory of the sources of caloric, the calorific theory of ignition and combustion, the vital theory of life and organization, and the spiritual (*i. e.*, Christian) theory of mind."

A. E. K.

OUTLINES OF THE RELIGION AND PHILOSOPHY OF SWEDENBORG. By Theophilus Parsons. Boston: Roberts Brothers. 1876.

In this work Mr. Parsons attempts to give the outlines of the New Church, or Swedenborgian religion and philosophy, in the clearest and simplest manner of which the subject admits. To the admirers of Swedenborg, Mr. Parsons has for many years been favorably known as the author of "The Infinite and the Finite," "Deus Homo," and other works, all of which are written with admirable directness of purpose and clearness of style.

In the present work the author goes over the *whole* sphere of the New Church doctrines, which gives it special value to persons who wish to make themselves acquainted with all of Swedenborg's religious teachings, and yet lack patience to study them in the original writings. (The book is handsomely printed, of handy size, and cheap. Price, \$1.25.)

A. E. K.

ZWEI BRIEFE UEBER VERURSACHUNG UND FREIHEIT IM WOLLEN. GERICHTET AN JOHN STUART MILL. MIT EINEM ANHANGE UEBER DIE EXISTENZ DES STOFFES UND UNSERE BEGRIFFE DES UNENDLICHEN RAUMES. Von Rowland G. Hazard. New York: B. Westerman & Co. Leipzig: Bernhard Hermann.

Mr. Hazard's letters to John Stuart Mill, on the freedom of the will, of which this work is a translation, are too well known to our readers to need further recommendation from us. We can say, however, of the translation, that it is excellently done, and bespeak for it the attention of such of our German friends as prefer to read a work of this character in their own language. The translator is quite justified in giving his reason for rendering Mr. Hazard's work into the German language, as follows: "The admiration which Mr. Hazard has won by his works, even outside of the circle of his adherents, and which was shared by John Stuart Mill in a high degree, suffices to entitle him to a place in the foremost ranks of the metaphysical writers of the present day."

A. E. K.

HARTMANN, DUEHRING, UND LANGE. ZUR GESCHICHTE DER DEUTSCHEN PHILOSOPHIE IM XIX JAHRHUNDERT. Von Hans Vaihinger. Iserlohn: Verlag von J. Baedeker. 1876.

Mr. Vaihinger is, perhaps, known to our readers as an industrious contributor to the *Philosophische Monatshefte*. The present work is, like his article on the present condition of cosmology and that on the three phases of Czolbe's naturalism, the result of a series of lectures delivered by him before the Philosophical Society of Leipzig. It is a critical essay, in the main intended to elaborate the philosophical systems of the three men after whom the work is named, but giving ample chance for the representation of the author's own views. Hartmann is the representative of the Idealistic Pessimism of these days, Duehring figures as the exponent of Realistic Materialism, and Lange as the mediator of Scientific Criticism. The latter comes in for the larger share of Mr. Vaihinger's exposition. The work is well written, and shows both study and care, though it displays strong, and perhaps at times injudicious, partisanship.

A. E. K.

GEORGE STJERNHJELM. THE FATHER OF SWEDISH POETRY. By Prof. Bernard Moses. Extracted from the *Methodist Quarterly Review* for October, 1875.

We doubt whether this pamphlet of Professor Moses (now of the University of California) will meet appreciation amongst the American students of Swedish poetry. There may, however, be another claim to the interest of students, in Stjernhjelm's scientific attainments, to which Atterborn ("Siare och Skalder") gives expression as follows: "He saw in our world, in all its shifting forms, an

unbroken symbolical revelation of the Divine; and even in mathematics a hieroglyphic in which the initiated finds the key to the glory of that higher knowledge, that jewel of wisdom—the necklace of Minerva."

It is well known to all who have studied Swedenborg's works in their entirety that his great glory rests in his scientific works, which his religious followers seem persistently to ignore. And it is strange, though characteristic enough of human perversity—as Edgar A. Poe would call it—that Stjernhjelm's claims on the recognition of his fellow-men should be based by his admirers, not on the services he rendered to physical science, but on his achievements as the Father of Swedish Poetry.

A. E. K.

PHILOSOPHISCHE MONATSHEFTE. Leipzig: 1876. Dr. E. Bratuscheck, Editor.

With this twelfth volume of the *Monatshefte*, Dr. Bratuscheck, who has been the editor for the past four years, and conducted it, under very adverse circumstances, with remarkable success, retires from his post, his successor being Professor Schaarschmidt, of Bonn.

The present volume is full of interesting matter. Among the more important articles we may mention: The Significance of Philosophy, by J. H. v. Kirchmann; Mechanism and Teleology, by A. G. Todtenhaupt; Concerning the First Principles, by A. Spir; Spinoza as Monist, Determinist, and Realist, by Opitz; Plotinus' Doctrine of Beauty, by Dr. H. Mueller; and Plotinus and Schiller on the Beautiful, by Dr. H. F. Mueller. Amongst the reviews, we note specially Dr. Wiegand's review of Krohn's "The Platonic State," and, above all, a very lengthy review, by Dr. Bratuscheck himself, of V. Stein's "Seven Books in Relation to the History of Platonism." This comprehensive—and, at the same time, remarkably concise and clear—essay on one of the most difficult subjects in the history of philosophy, leads us all the more to regret the retirement of Dr. Bratuscheck from a position which he was so eminently qualified to fill.

A. E. K.

VERHANDLUNGEN DER PHILOSOPHISCHEN GESELLSCHAFT. Zu Berlin. Leipzig: Erich Koschny. 1875. Hefte I-V.

This is a record of the more important papers read at the monthly gatherings of the Philosophical Society of Berlin.

The first number has, Prof. Lasson: Causality and Teleology; Dr. Fredericks: Die Principien des kritischen Idealismus. The second number has, Prof. Michelet: Ueber Ideal Realismus; Dr. A. Vogel: Ueber das Problem der Materie. The third number has, Prof. Lasson: Ueber Zwecke im Universum. The fifth number has, Dr. Otto Vogel: Haeckel und die Monistische Philosophie.

In noticing these several numbers we shall confine our remarks to the writings of Professor Lasson, since these have excited unusual attention in the European philosophical world, and both of which deal with the often enough discussed, and yet singularly misapprehended, question of Teleology. Perhaps the absurd terminology of *final cause*, instead of purpose—Zweck—has been chiefly instrumental in effecting this misapprehension. Stripping the problem of all verbal masquerade, it turns on this question: Is the existence of the world comprehensible as simply a series of occurrences, having need of no other explanation than their existence, or must it be regarded as having an end to fulfill?

Mr. Lasson, let us say at the beginning, does not pretend to establish the theory of Teleology so much as to confine the doctrine of causality to its proper limits.

In this latter effort he has, we are glad to say, been eminently successful. He starts from the very just supposition that the problem underlying the dispute between the categories of causality and teleology is to be found, not in the phenomena themselves, and the impressions which they make upon us, but in the so-called "laws of our thinking." He, therefore, gives full validity to the causality doctrine, as the only proper criterion to be applied to the phenomena of nature as they appear to us.

In this Mr. Lasson is in full conformity with the "Science of Knowledge" of J. G. Fichte. In that work it is shown that the causality doctrine is one of the primary categories of the human mind, and that without it we can arrive at no knowledge whatever.

The great trouble with the teleologists at all times has been that they denied to the natural-science men the right and propriety to apply the doctrine of causality exclusively to the phenomena of nature. Now, Dr. Lasson fully recognizes that right and propriety. He repeats, again and again, that the man of natural science is bound to regard all phenomena of nature under the category of cause and effect, or of mechanism, and hails the firm position on this ground of the present school of investigators of nature as a great advance on their former vacillating claims.

But, at the same time, Dr. Lasson tells those men plainly that they have no right to exclude the teleological view from the universe, and insists that the phenomena of nature, especially man, cannot be comprehended except under a teleological view. He demands, therefore, equal recognition of both views from the science of philosophy; the man of natural science to keep on using, for his specialty, the category of causality alone; and all men in general, when not investigating matters of special science, to regard the phenomena of nature as having an end—namely, the realization of spirit in the world of matter. In this he is in full accord with Kant and Leibnitz, the latter of whom, particularly, has given the most admirable expression to the teleological view in his renowned system of the *Preëstablished Harmony*.

There is, however, one danger which threatens Dr. Lasson, and of which, even from this distance, we would warn him. This danger is that of turning the teleological doctrine, which he upholds from his present transcendental, to a dogmatic, point of view—that is, of maintaining that the universe has been *created at some point in time for a specific purpose*. This is dogmatic theology of the worst kind, and which Kant did his best to root out from men's minds. Dr. Lasson, to our surprise, says that he is not yet prepared to take a position on this part of the question. But he ought not, even for a moment, to entertain a doubt on the subject. The rational position of teleology is not that this world was created by some outside power, with a view, for instance, to attain utmost perfection, or to ripen it to utter damnation; but it is this: that man—or spirit, or thought, or mind—cannot help viewing all the phenomena of the world as *adaptable* to the designs of man, spirit, or thought; and, since the mind cannot help cherishing this view, this view is real and actual, as much so as the phenomena of the world themselves are real and actual; and that, hence, it is quite proper to say that a purpose or design—namely, the subjection of the world's phenomena to man—underlies the existence of the universe.

A. E. K.